Mao Cooks a Dish

The day the Chinese came down from Manchuria
To sweep the macarthurs off their doorstep,
The columnist, Anne O'Hare McCormick,
New York Times' voice of world wisdom,
Filled her morning column with wondering
What on earth the Chinese were after,
What was the point of their getting excited
And making this fuss when the solemn President
Had solemnly given his solemn assurance
That General "spit in your eye" MacArthur
Hadnt the tiniest slightest intention
Of carrying war to the Chinese homeland.

Could it be possible Anne didnt recognize
Under the President's poker solemnity
The cheap deceit which his B 29s
Wrote in sky-writing for Asia to see,
The three-tined fork of his brazen aggression,
American bundles for butchers of Asia,
American rain in the skies of Korea?
Or doesnt she read the news in her newspaper?

Then, straight-faced, she gaily suggested
That U.S. statesmen are terribly anxious
To save the face of Mao tse-Tung,
The face they snub in the U.N. Assembly,
The face they have given their treasure to smash.
Quite 'innocently' she managed to wonder
If Mao and his friends were not cooking together
Dishes to tempt a star-gazing general,
Dishes too big for our heroes to finish,
Pinning them down in Korea while sharpening
Chop-sticks for Europe, chop-sticks for Asia.

Knitting her brows she couldnt make out
What had come over those classic Chinese,
Those cunning acquisitive Chinese traders,
What had come over those Chinese war lords,
What had got into those pacifist peasants.
Annie had talked to the old China hands
And the old China hands had no answer to give her...
All had been changed, and the change was inscrutable,
One more enigma wrapped in a mystery.

If she had talked to a Chinese child
She'd have been told, though she wouldnt have written it,
"Yes, Anne, our Mao brews bitter tea,
Bitter and strong for the Chiang-Rhee bandits.
But for our children, long kept from life's table,
He's cooking a dish that will make their tomorrows
Bright as a Star!

Gongs of all Asia summon all Asia:
Come to the feast that our Mao is preparing!

Mamma in New York,
Park Avenue mamma,
Rings up her daughter,
At school in Virginia,
For the day's chit-chat:
"Hi Mom, what's cookin'
In dear ole Manhattan?"

I answered that call...
The phone girls lie trussed
In a tangle of plug cords,
And mamma in New York,
Park Avenue mamma,
Hears nothing forever.

No tears for mamma...
The dead can't cry.
No funeral. Even
The immortal morticians
Sag on their coffins...
Who was it said:
Let the dead
Bury their dead!?

Brass hats in pentagons,
Baiting their death-traps,
Swallow their own bait.
Ploughmen turning
The end of the furrow
Suddenly slump
Between the plough handles.

Big shots of industry
Lay down their heads
Like tired children
On their shiny desks,
Equal in death
With their skid-row brothers.

Dead trees, dead soil,
Ocean's roar silent,
unheard...

The story of man
A story untold.
Who writes it?
Who reads it?
The earth spins empty,
Logical answer
To greed and to pride.

Choose then! Crawl
Through the slime of your greed
To the pit of your pride...
Or stand! Move forward!

This is the time
Of your ultimate choosing.

I am no musket,
No mortar, no a-bomb.
I am the Hell Bomb,
The end of the story.

POETRY AND PROPAGANDA

Good poetry is never propaganda —
Or so 'tis said in all the smoother papers
By the best critics, who say that propaganda
Tries to condition men against the grain;
But poets work their wood the easy way,
Letting their words <u>follow</u> the grain of nature,
And what would nature do with propaganda?

Yet camouflage, a kind of propaganda,
Is nature's way of hiding from itself.
The small animal cannot fight the big,
So mimics neutral stone, or grass or twig,
Its hope, its life, its truth this vital lie!

And hope itself...is not <u>this</u> propaganda
Against the silent face of the young dead?
And faith itself! Can it be moved in men
By sullen prose? Must not the beat of rhythm
Carry it forward from the calm of doubt
Blowing the sails of fate beyond death's fact?

And what of all those micro-civilizations
That build their natural health in our disease
And in our festering death their swarming life?
Their right to their life, does it square with ours?
Or let us turn to those bacteria
In human form who flagellate the world
In hitler-fashion...

Hitlers are in and of the world of things
That must be reckoned with. They stand up there
Like trees and rocks and storms and howling floods
And must be met by mind like all the rest,
By mind and might, but most of all by mind,
Ingested to the soul, and understood,
And thus forgiven, as the French would say,
So that their punishment may profit us.

And I mean not only the great big hitlers
Who push us outwardly, this way and that,
Make us play lullabies with bombs, goose-walk
And bawl out Heil to keep our bones together.
I mean those academic parchment hitlers
Who jack the wheel of any moving thought
Up from the ground of action so it spins
In deathly peace, calling that education.
I mean the little imitation hitlers
We meet with in our daily conversations
And those we find each morning in our newspapers
Who bully us with editorial twists
They give the news. I mean the minted tyrants
Who use their coins of gold to blind our eyes,
Who elbow God aside and crucify
His little helpless children in His name,
Using his breath to fuel their belsen-ovens!

But most I mean these avatars of greed,
These napalm knights, apostolate of death,
Into whose hearts Hell's maggots crawl and rule
And turn old pities to a slime that leaks
Out of their eyes. For this, they call it weeping,
This Satan's defecation they ask pity,
Their pet-dog preachers pointing to the cross
Of self-abasement where these monsters groan
To save humanity from the foolish whim
Of Christ, using his holy dream of sharing
To bolster up their very act of raping,
Using his tenderness to cover up the horror
Of sending simple boys to murder children.

I say the order comes to us from God
That those who sing must tear his human mask
From operation inhumanity.
There is the poet's work, to disenthrall
Humanity from hitlers great and small.
The poet's mark, contempt for power and place,
His wage disfavor and his crown disgrace.

The powers that hold humanity in dungeons
Must muffle down the poet's hammer blow
From cell to cell, must intercept his message
Until, a century dead, his words grow quaint,
Whereat they dig him up and with their brush
Blacken what he made white, white-wash his black,
And make his death serve what his life denied.

Poets whose lives weigh lighter than their words
Are word-men only, not fit to be named
With the great healers of man's self-made wounds,
With Shelley, Burns, small Francis of the birds,
Norman Bethune, and those bright nameless singers
Who build in half the world the Realm of Man.

Songs now are hammer blows that build men's homes
To warm men's hearts. And songs are great machines
To rule the floods and bring their power and light
To serve men's homes. Songs now protect those homes
From these diminishing anti-men in shadow
Who grow more desperate as their shadow lengthens.

I say good poetry's good propaganda.

Hugh Hardyman is an English poet who fights for civil liberties and peace in the USA. He has just travelled 3000 miles in China after attending the Peking Peace Conference. Send to the So. Cal. Peace Crusade, 326 West 3rd St., Rm. 310, Los Angeles, Cal., for his "Report from China" and learn from this first-hand account of the almost miraculous burgeoning of new life in that ancient land. It is splendid. 10 cents plus postage.

Send also for "China's Feet Unbound" by W.G. Burchett, published by Lawrence and Wishart, London. Through your bookseller. Marked 5/, about a dollar. This is indispensable for background and current history of China. Burchett is Australian, covered the whole Pacific area in WW II for London Daily Express, wrote the outstanding book of the war, "Wingate Adventure". His stuff is honest, factual, written with great style and spirit. His "People's Democracies" is another indispensable, reason being he was there, never allowed his judgment to be swayed by the Cold War, documented his work thoroughly, didnt surmise, for instance (as Gunther did) about Mindszenty, but went and talked to Mindszenty and attended his trial. He gives the real low-down on the revolutions in Eastern Europe. Distributed by Joseph Waters, Rm. 90, 360 Collins St., Melbourne, Australia. Through bookseller, 13/6, about $2.50.

The above books are not available in our local free public library. We did pick up there recently, however, and hopefully, an expensively turned-out volume, "The Commonwealth of Man" by Prof. Frederick L. Schuman, to whose political guidance we have owed much in the past.

We were amazed on opening it to find that the author accepts the Rhee-US-UN version of the beginning of the Korean War as "being supported by ample evidence and reasonable inference from the course of events." He thinks the US should have entered that war but does not approve of the way it was done. US policy-makers, he says, "went to war at once against the invaders of South Korea," mobilized UN support, and then "depicted their policy as a 'police action' against 'crime', an example of the successful use of 'international military sanction' against 'aggression'.

But, instead of exposing the immorality of Rhee and his American masters, Prof. Schuman, in an almost unbelievable academic echo of the commercial code (it is okay

if you can get away with it) talks of the fortunes of the war as if they could be any indication of the justice or injustice of the war. He says, "The actual results were of a different order. They entailed the crushing defeat of the armies of the United States....belated recovery of initiative....irresponsible use of the victory thus won to provoke Chinese intervention....another humiliating military debacle, followed by a second recovery and a stalemate...."

But is a police action by definition always successful? Is the Hollywood code (the Mounties always get their man, the US cavalry always arrives on time) to become a substitute for the moral law? If this is true, then a movie based on the life of Christ whom the cavalry were too late to save would never be possible.

Prof. Schuman does not criticize US imperialism as such but only its methods. The myth (accepted by him), put into Truman's statement by Acheson and Dulles at noon, June 27, 1950, that Communism had "passed beyond the use of subversion... to armed invasion and war" in the attack on Korea, furnished Truman with an excuse to invade China by way of Formosa, which he did do, and to help the French imperial army in Indo-China, the descendants of the American Revolution thus going over to the side of the red-coats. But instead of investing the whole kit and caboodle with the Order of Benedict Arnold for betraying the spirit of their ancestors, Prof. Schuman merely objects to the auspices of their betrayal: "A rational definition of national interest (in the judgment of this writer) would have dictated unilateral American intervention in Korea against Communist aggression, with no extension of the conflict to China and with no attempt to make the UN a tool of American purposes."

Here Prof. Schuman appears to share MacArthur's fond hope, a hope that could only be nourished by the most ignorant and arrogant folly, that the US could occupy territory right up onto the doorstep of China without disturbing that country. Confusingly enough he admonishes MacArthur severely for precipitating "the culminating American madness of 1951," threatening China and talking about second fronts on the mainland to be opened by Chiang's troops. He is no dry-as-dust professor and in colorful prose he describes the upshot of the Korean affair. As defeat and frustration dog the US armies, navies and air forces, he says, "most Americans—seemingly eager to fight Russia, and infuriated by the incredible spectacle of their being beaten by Koreans and Chinese—went mad." Among the signs of madness were upping arms spending from 15 to 60 billions per year and Truman's threatening hint of A-bombing China. It seems strange to us that Prof. Schuman does not see that, given the initial myth of Communist aggression, these furies and threats follow naturally.

Prof. Schuman's characterization of the Korean adventure as a "mad and tangled counterpoint of incompetent Realpolitik, political myopia, strategic blundering and feckless gestures of 'collective security'" typically obscures the basic underlying fact of crass and brutal American aggression.

In Halifax, many years ago, there was a brook which ran across the city into the harbor. It has long disappeared, covered over by streets and houses, so that few except real old-timers like your editor remember about it. The other day, on Fenwick Street a car passed over that old brook and suddenly there was a miniature earthquake and a huge chasm thirty feet deep opened in the pavement. So it is, these old forgotten waters, hidden from sight and memory, wear away the substructure of a city. And so it is, the hidden streams of self-interest, of chauvinism, of plain malignant ambition, wear away the sub-structure of the minds of misdirected or undirected liberals.

Thus Reinhold Niebuhr's "The Irony of American History" is a moral cave-in. It tries to be a prose Recessional, but it is still a cave-in. Right at the outset he says: "Everybody understands the obvious meaning of the world struggle in which we are engaged. We are defending freedom from tyranny....The obvious meaning is analyzed for us in every daily journal, and the various facets of this meaning are illumined for us in every banquet and commencement-day speech. The obvious meaning is not less true for having become trite." And at the end of his book he tells us: "We are dealing with a conflict between contending forces which have no common presuppositions."

Nowhere in between is there any suggestion of the possibility of peace between the contenders. Nowhere is there a hint that it would be of the slightest use to attempt

to find some common ground, some common humanity, even some framework in which the contenders might reduce their contention from military onslaught to economic and cultural emulation. Here is no minister of Jesus. Here is the slavering hound of war.

We can only mention briefly two other antisoviet books. First, V.A. Demant's "Religion and the Decline of Capitalism" in which we pass from the sentimental-political and the specious moral realms to the theological. Demant poses the problem of what he calls the heresy of secular (godless) individualism. It is becoming an old story. Through the liberal humanism of the post-Renaissance age persons lost their personality and became separate rootless atoms. Driven to despair by their spiritual loneliness they turn desperately to a secular collectivism. "But collectivism is but atomism packed tight. Men do not find healed the wound left by tearing them away from their spiritual and organic setting, by collaborating with other men maimed like themselves in a state enterprise or planned economy or racial messianism."

At the end of this quotation Demant implicitly tickets communism with its opposite, fascism. However, passing over this example of a brazen fashion set among reputable theologians by Paul Tillich in his "Christian Answer" (see our answer to this falsification in Oct. 1945 issue), we must take note of the crucial fact overlooked by these theologians. It is the fact of brotherhood in Russia.

This brings us to the vigorously antisoviet German writer Walter Schubart who admits in his "Russia and Western Man" that under the Bolshevists "a consciousness of the dignity of labor has superseded the servile attitude of former times, and quotes a sworn enemy of Bolshevism, Solonevith, who speaks of the strong generation growing up in the Soviet Republic...full of energy and fired with enthusiasm for all efforts made in the direction of reconstruction..." Says Schubart, who speaks Russian and knows Russia at first-hand, "...one thing is quite certain and that is that the Russian is well on his way to transforming his life, which had become nihilistic in character, to something positive. This has been achieved by the Boshevist Revolution, which gave the Russians a sense of rality...This period of disciplinary effort on the behalf of the Here and the Now was necessary in order that the Russians might become aware of their nihilistic despair, which was destructive of everything. And it is for this reason that those characteristics which made them--not without good reason--contemptible, and even insupportable, in the eyes of Europe, are being driven out of them with scorpions!"

We include the end of this quotation to show that these admissions were squeezed out of Schubart despite his strong prejudice against soviet secularism. V.A. Demant might have been a little less assured in his blanket condemnation of communism if he had correctly appraised what he knew perfectly well, namely that the Russians, except a tiny minority, had skipped over the post-Renaissance age and had never known liberal humanism. They had stepped from Christian feudalism straight into collectivism under the guidance of Lenin and Stalin, both of whom modified the Marxist scripture. Moreover the Russian peasant brought with him Bolshevism's greatest asset, the sense of brotherhood inherited from an unspoiled form of Christianity and expressed in the village communal life. It is a grave mistake to apply to him the criteria applied to the atomized and corrupted West.

Demant insists that humanistic socialism, what he calls socialism in the horizontal dimension (without God), will never cure the crisis of the individual deprived of community. We've got to have the vertical dimension (God-relation) he says. But where he and the rest of these antisoviet theologians, it seems to us, are tragically wrong is precisely in their theology. The cause of the crisis of humanism is not theoretical. The clergy never stopped talking God and praying to God during the 500 years since the Renaissance when capitalism was developing out of feudalism. But their talking and praying didnt prevent them from disobeying God's law. It is this disobedience that is the direct and only cause of the crisis of today. It can only be cured by repentance-of-the-muscle, that is, repentance issuing immediately in obedience. It is not repentance to talk about repentance and then to go right on fussing about order of service and liturgy and worrying about what Luther said or what Calvin said. It is repentance to go out and do what Christ did. God is mocked by theologians who wallow in the mental lusts of theorizing while lapping the blood of the victims of capitalist greed.

Strict Marxists will say we bother much about insignificant things, that it is the form of production that determines social and spiritual change. They are, we think,

mistaken. Lenin himself was forced to modify this belief, according to which Germany was much riper for socialism than Russia. For it was Russia, theoretically the last to change, that (under Lenin's audacious leadership) was the first. A similar upset to this theory (which does not affect the validity of Marx's basic contributions to the science of social change) took place in China. Even Stalin hardly expected the miracle that happened in China under the guidance of another audacious man, Mao tse-Tung. What we must learn from all this is that humanity (and humanity is not human without its traditions) contradicts the book. The form of production does determine the limits of economic change and of social and political change, and, if one identifies spirit with culture, then one would have to admit that it determines the limits of spiritual life. But spiritual stature is quite independent of culture. Prof. Frank Starratt used to tell us of a Shoshone Indian he had met when he was mining in Colorado, a man of great spiritual depth yet of little culture.

It is this quality of audacity, this quality that throws the book away, which is the spirit of man. What blind commentators call ruthlessness in Stalin was this quality of audacity. It is the spirit of man. It has blazed the path up through pre-history and through history. The Russians understand this. They feel instinctively that these men, Lenin and Stalin, were great spirits, and that is why they revere them. To these men and to Mao all limitations became a challenge. They turned the very conditions of defeat into victory, and their people became free spiritual creators, beings who make history rather than creatures who are made by history!

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CLARIFYING THE NEWS

By Louise Harding

Radio Comments on the Death of Stalin, as heard by this reporter, were fairly decent, with one exception. The exception was, as one might espect, Fulton Lewis, Jr. It is unnecessary to quote him, but it may be well to remind ourselves of certain facts regarding this much listened-to commentator. According to George Seldes, the NY Post, Jn 21/42, printed a story headlined, "Nazi files say Fulton Lewis Jr. offered advice to Hitler in 1940." Lewis denied it. Sen. Humphrey got from the State Dept. the files on the matter. On the evening Humphrey asked for the file, Lewis devoted his entire broadcast to denying he had advised Hitler in 1940. He charged it was all part of a scurrilous, slanderous campaign to force him off the air.

The State Dept. file showed (Exhibit 1) a translation from the German of a telegram (secret code) dated Havana, July 26, 1940, signed Tauschnitz. It said Fulton Lewis had approached Kurt Sell and suggested that Hitler send a telegram to Roosevelt saying that he (Hitler) did not want to destroy the British Empire, and urging Roosevelt to approach Churchill and talk him out of his pigheadedness.

Lewis added that Roosevelt would naturally reply with incivility and animosity, but that didnt matter; upon the North American people, and above all, upon South America, the appeal will make a deep impression and in no case would be interpreted in serious-thinking circles as weakness.

There was a letter (Exhibit 5) from Kurt Sell to Lewis, dated Lisbon, June 4, 1947. It began: "Dear Fulton: Something very unpleasant has happened: Pearson has got hold of a telegram from Havana in which Tauschnitz quotes you and me. I have done my best to kill the thing as far as you are concerned...please, Fulton, keep it to yourself, do not tell anyone..."

In Fact had only a very limited circulation, and it is certain that most of the people who now listen to Lewis do not know his record as a Nazi sympathizer. But his sponsors know all about it!

English "Liberalism: New Statesman and Nation says, in its leading editorial, Feb. 7, that the Korean War "began as a defensive action by the United Nations...." Its editor would be hard put to it, however, to prove that such was the case, or even to give a logical reason for thinking so.

This shows why there cannot be a Third Force today, since liberals are not willing to look hard and dangerous facts in the face.

They Keep Calling it the Indian Plan: This is deliberate, repeated fraud. When the actual India plan was announced, it called for a commission comprising Poland, Czechoslovakia, Sweden and Switzerland. These four were to choose an umpire. All Korean war prisoners then to be freed in demilitarized zones, and those desiring repatriation to get it. A toplevel Far Eastern political conference was to decide for the rest.

When this plan was announced, Acheson broke loose with a tirade of vulgar and most undiplomatic abuse about "starry-eyed visionaries". India (which wants US loans and investments) gave way after it had been announced that the US would try for amendments. It certainly got them , for then the idea turned out to be:

Let the umpire be selected by the UN General Assembly (which everybody knows is dominated by the US), the selectee to be a permanent member of the repatriation commission, thus of course swinging the balance. Of this scheme, which is now soberly dubbed the India Plan, UP said, "The predominant Western majority of the Assembly would be likely to give the West the voting edge in the commission, observers reasoned."

—Well, just wouldnt it!

Gentlemen, Now You See It and Now You Don't! An item in the daily press, January 28, of this year, quoted Dr. Tsiang, Chiang's "delegate" to the UN, as specifically rejecting any plan to use American naval and air power to support an invasion of the mainland.

BUT, in a wireless message heard in San Francisco, Fe. 12, Chiang said that any invasion of Red China now will require US logistic support. Chiang said an invasion of China can be made without sanction of the UN and with no fear of Russian intervention.

Yes, its the old shell game. What Tsiang meant, of course, was that the US should hand over title to all this increased military gear to Chiang, in which case the 'naval and air power' would not be that of the US of course. That pea is easy to detect.

Germ Warfare: Following the usual none-of-your-business policy the people at home are given no details of what goes on at the UN. Today, for instance, we learn (AP) that delegates from the Soviet countries slashed at the US and the UN on all the old counts, and topped it off with a bitter blast at US chief delegate Henry Cabot Lodge Jr. over alleged germ warfare.....The Polish delegate repeated in detail Russian charges that the Americans are using germ warfare in Korea. Lodge replied sharply, saying the US had attempted to have these charges investigated by impartial observers, but had been blocked by a Russian veto. It is not true that investigation by impartial observers was refused. Two such have already made their reports. US has never presented any grounds for refusing to accept the verdict of the International Scientific Commission, which was explicit. Nor has it ever complied with the demand that it present affidavits from enlisted men and officers named as involved by the four captured airmen either in giving or receiving instructions in Germ War. It remained silent.

The International Red Cross, which the Americans have insisted be employed, has been amply shown to be neither international nor impartial. Since when has it been customary for those accused of crime to select their own jury?

A dispatch (UP) from Tokyo reveals that the Peking radio has made an announcement concerning two more captured US flyers who were shot down. They are Col. Schwalbe, chief of staff of First Marine Air Wing and his co-pilot Major Bley. A spokesman at First Marine Air Wing Headquarters in Seoul confirmed that the two men were listed as missing from a reconnaissance mission on July 12, 1952.

As the UP dispatch put it, according to Peiping radio, Schwabe said that in Oct. 1951 a directive was sent by the Joint Chiefs to the then UN commander, General Matthew Ridgway, ordering germ warfare. The primary plan was to set up a 'contamination' belt in North Korea on which the Skyraiders and Corsair warplanes would drop cholera, yellow fever and typhus germs, the Reds said. It was the second time brought out a so-called 'confession' by American pilots on germ warfare. Last year they quoted two US flyers who supposedly admitted they dropped germ bombs. That's the end of the UP dispatch.

But it wasnt only two airmen who confessed. There were four. They gave full details, with dates of briefings, and officers involved, together with the names and ranks of other flyers who were coached at the same time. NOT ONE OF THOSE NAMED BEFORE THE INTERNATIONAL SCIENTIFIC COMMISSION EVER MADE FORMAL DENIAL: which to this correspondent is about the best possible additional proof that the charges were true.

Mottoes for a Free People: Concerning the Korean War Americans should hear nothing, see nothing, smell nothing, just keep their pockets open for the tax collector!

This reminds one of the trip made to Korea in 1946 by Mark Gayn, Newsweek correspondent. On Onjin peninsula Gayn bumped into Capt. K, who told him:

"We like correspondents to visit us, but not for news....The American people are too dumb to understand what's going on here....I happen to know that this also represents the views of my regimental and divisional commanders."

Gayn says he went on and on in a high-pitched angry voice....He called the US Congress a 'farce', and insisted the army had to make its own policy in Korea.

About the American puppet, Rhee, Gayn said that, like many other politicians in East Asia with whom we have allied ourselves, Rhee did not fight Japanese collaborators, he embraced them. Gayn had an interview with Rhee:

Listening to Rhee, I thought he was a sinister and dangerous man, an anachronism who had strayed into this age to use the cliches and machinery of democracy for unscrupulous and undemocratic ends.

Of a textile factory, formerly run by the Japanese, but at the time of Gayn's visit operated by the US Military Government: "Of its 1300 employes, nearly 900 were little girls. They all said they were fourteen, but they were either lying to keep their jobs, or they were so undernourished they looked no older than nine. ..."

Gayn spoke to General Lerch, Military Governor and to another officer who told him of entering Lerch's office just as another American visitor was leaving.

"See that man?" Lerch said, "He comes here from Tokyo, and tells me there are too many little children working in factories, and we must change this and change that. I told him, 'As long as I am Military Governor we change nothing.'"

In 1952, various workers' delegations, with members of all political shades, visited Russia. They found factory conditions excellent. In China, the children are at school, and adults work in factories.

But American Monopoly Capital yearns to "liberate" Soviet lands.

The Potter's Hand in Persia: On a recent Sunday morning your reporter tuned in the radio and heard Howard K. Smith, from London. He mentioned the latest disturbance in Iran and said that one complaint against the Shah is he does not want to pay taxes on his enormous wealth. Secondly, Smith said that the Shah had been contemplating flight to Spain. (That he should consider himself a welcome guest in that land of black tyranny, latest collaborator with the USA in the great Plutocratic War for Democracy, was not to his credit of course.)

A little later, scanning the front page of the SF Chronicle, your scribe noted that its (AP) account deleted that item about taxes, also the fact that the Shah intended to go to Spain. From this favorable treatment we deduced the fact that the Shah must be the fair-haired boy of the USA. And it turned out to be even so; for in the evening Drew Pearson released the feline animal from the bag: Loy Henderson, it seemed, had induced the Shah to stay. And those mobs that had demonstrated in the Shah's favor were sent out and paid for by Shah Pahlevi himself!

Seems Pahlevi favors the oil settlement the British and US are trying to push through. Mossadegh objected. Children , in such affairs there is always more than meets the eye!

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We thank all those good friends who continue (many of them sacrificially) to support our work. We shall constantly strive to make this work more effective. Some old friends we thought had forgotten us are renewing contact. That is most encouraging. We hope more will do so.

There is no backward way out of our present troubles for any of us, either as individuals, as nations, or as so-called Western Civilization. No escape into dreams, art, music, liquor, sport, or what-have-you...We must face facts, face forward, move forward! Many subscriptions have lapsed. Send them in plus donations please.

THE PROTESTANT

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Louise Harding

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